was given away fresh to selected kin and friends, including those who helped to butcher, and the remainder was salted and dried. Of this, 7 kg. were kept and 5 kg. sold. Moslems are forbidden to eat an animal with two or four legs which "dies," although eating dead locusts or fish is not forbidden. Some Moslems in Bang Chan reported offering dead animals to Buddhists in barter for other materials.

Oxen, a sign of prosperity, were bought as calves by the Moslems and fattened for meat, usually with a ceremony in mind. In 1955 (Goldsen and Ralis, 1957) only 5 householders in Bang Chan raised hogs, and 4 of these had 1 or 2 only. Moslems ate no pork. A permit from the district officer was necessary for slaughtering a buffalo or an ox but not for hogs. Natural deaths of such animals were supposed to be reported.

Poultry was not commonly used for food in Bang Chan. It was the poor man's "feast" food suitable for guests. One couple in the lowest income level killed one chicken or a duck once a year to provide the traditionally good meal for their cooperative harvest helpers. Others, better off, might serve chicken especially at men's dinners. Pigeons were raised for sale in the market by one Moslem family. In 1953-54, one person was trying to raise a few turkeys for sale, as word had reached Bang Chan that turkeys were in demand for foreigners' holiday dinners. By 1957 turkey-raising for cash was spreading, but some villagers objected to having them around "because they look like vultures and bring misfortune."

Various wild creatures were used for food whenever they were caught. Turtle curry was considered a great delicacy, but as turtles, which could be caught from May to February, brought a good price in Bangkok, experts usually sold their catch. Frogs and turtles were sometimes kept in a jar until needed. Eels, frogs, cobra and other snakes were used for curry. Field rats, available all year, were roasted.

Fish. - Next to rice, fish constituted the most abundant food in the diet in Bang Chan. Either fresh or preserved,[1] they were available throughout the year. Killing

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1. According to observation in 1952-54, fish caught in excess of immediate needs were preserved for later use. Serpentheads ((1)plaa (3)chauaun), which are about 7 or 8 inches long, and pilot fish ((1)plaa (2)sa-(2)lid), about 4 or 5 inches long, were commonly salted and dried. Heads and tails were removed and the fish were split open and salted overnight. The following morning the fish were washed and spread on fiber trays in the sun to dry. Some excess fish might be dried at anytime of year, but larger quantities were done during the hot, dry season. The process was usually complete within a week.

262 753 853 constipation in infants, others that it caused diarrhea, whether eaten directly by the infant or by the mother.

The belief that eggs would cause dental caries, and should therefore be omitted from children's diets, was expressed by the mother in a poorly nourished family. The possibility that such ideas arose from unwillingness to spend much money on food for a child has already been noted (see p. 42).

262 753 758 [853] Information on food suitable in illness was obtained only incidentally. The Thai did not appear to have a consistent theory as to the cause of disease (Sharp et al. 1956, p. 489), and residents of Bang Chan did not seem to associate any of their illnesses with contaminated food or water. Choice of food in illness was probably associated in some instances with the idea that the body is composed of the four elements: wind, water, fire and earth, and that sickness results from or is a symptom of imbalance in the proportions or arrangement of these elements. Thus the "fragrant banana" and eggs, because of their "cooling effect," were said to be forbidden in measles. A child who was getting measles was restricted to rice and dried fish. In contrast the small, rather flavorless banana, designated (3)kluaj (4)nam-(4)waa, was said to have "no cooling effect" and was considered an acceptable food in illness, as well as for newborn infants.

262 753 784 In one instance, when a patient had been taken to the hospital with severe diarrhea, a nurse instructed other family members not to eat ices, syrup (see p. 36), or raw vegetables, nor to drink unboiled water. The informant who told us about this offered no reason for these precautions. These foods were simply "forbidden" to the family of a patient with severe diarrhea.

777 824 245 [777] Notions as to what is fortunate or unfortunate may also affect agricultural processes. The many ceremonies associated with culture and use of rice have been mentioned (p. 42). The idea that a papaya tree growing near the house was "unlucky" was attributed to Thai by a young Thai Moslem in Bang Chan. When we commented on the papaya tree near his front door, he said the papaya tree dies easily and does not like water, but his was planted on high ground. According to this informant few villagers would be willing to grow papaya trees near the house. He considered the *non*-specific threat of harm as unreasonable, though he said that if specific harm were said to result, he would be concerned about it. The midwife at Minburi Health Center said that she urged each woman who came there for delivery to have more banana, mango and papaya trees planted for home use. Before raising of papayas can be successfully encouraged, however, the idea that papaya trees bring back luck must be overcome.

000 Growing other kinds of green and yellow vegetables should be fostered. Although vitamin A value and riboflavin content appear to be critical, in choosing vegetables to be stressed, specialists in agriculture should consider greens [262] with high calcium and low oxalic acid content also. A variety of edible leaves of trees were used by a few families; some used sweet basil as a vegetable rather than just a seasoning; pumpkin and sweet potato were familiar, but less often used than would be desirable. More green or yellow vegetables which mature when canals are low and aquatic plants no longer available, would be especially good. If increased production by most households[1] is not practicable, a few of the more successful gardeners might be persuaded to produce vegetables and fruits which would help to bridge the gap between rainy seasons. Mushrooms, which can be grown readily, would provide a good source of ribo- [246] flavin when leafy vegetables are in short supply. The boom-and-bust experience in mushroom culture (See Appendix A, pp. 101-102) might, however, make its revival as a source of healthful food for home use more difficult than if the villagers did not think of mushrooms as a cash crop for which the market failed.

Eating more fruit would help to tide over the dry 262 season. Fruits were commonly used as snacks, not at meal- [264] time, hence snacks of fruit should be encouraged for adults as well as children. Bananas grew in all gardens and were available the year round. The (4)nam (4)waa variety, which was used in ceremonies, and considered safe for all, should 000 be stressed. More families could grow pineapple, which is [777] relished both raw and in curries. Mango and papaya, fruits of outstanding value for both vitamin A and ascorbic acid, would be excellent, but the idea that growing papayas is "unlucky" must be taken into account. If a few of the more thoughtful and forward-looking farmers could be persuaded to start papaya trees, even though they were not willing to plant them near the house, the practice might spread in time.

146 On the average, the Bang Chan diet did not seem to be [644] very deficient in protein, but distribution is not proportional to need, and protein deficiency may be in part responsible for periods of weight loss, or failure to gain, so 000 common among infants and children. The presence of other [134] essential nutrients in animal foods is important also. If, the local supply of fish is indeed diminishing, efforts to [228] increase it through pond culture should be continued. Abandonment of tilapia culture in Bang Chan, after about one-third of the families had tried it, (Appendix A, p. 101) suggests that not enough of the right kind of help was given

1. Tenant farmers may not be permitted to enlarge gardens by mounding at the expense of rice fields.